DOCUMENT RESUME

ED 434 066 SO 031 057

AUTHOR Dagan, Myriam; Al-Aarj, Shireen

TITLE Proposed Curriculum, Written by: The Peace Education Forum for Palestinian and Israeli Educators.

INSTITUTION Jewish Arab Center for Peace, Givat Haviva, Israel.; Palestinian Centre for Peace and Democracy, East Jerusalem, Israel.

PUB DATE 1998-00-00
NOTE 31p.; Supported by "People to People Program."
AVAILABLE FROM Jewish Arab Center for Peace, Givat Haviva M.P., Menashe 37850 Israel; Tel: 06-6309249.
PUB TYPE Guides - Classroom - Teacher (052)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Curriculum Development; *Educational Objectives; Elementary Secondary Education; Foreign Countries; *Intercultural Communication; Learning Activities; *Peace; Prosocial Behavior; Social Studies; Student Needs
IDENTIFIERS Dialogic Communication; *Israel; Israelis; Palestinian Arabs; *Peace Education

ABSTRACT

This booklet is the result of more than one year of meetings from 1997 to 1998 between 16 Palestinian and Jewish Israeli educators from both formal and informal educational systems. The establishment of this forum was supported by the "People to People Program" whose main goal is to enhance dialogue and relations between Palestinians and Israelis based on equality and reciprocity. The booklet documents long discussions of difficult issues, of insights from those discussions, and of the will and commitment of all the participants to educate for peace and dialogue in both societies. The booklet includes the description of the group process, activities on four different subjects, and the impressions of some of the participants. The proposed activities in the booklet represent just the first draft. The group will continue to meet and to use the proposed activities in their schools. After getting feedback from the students about the activities, the educators will work to improve them. (BT)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 434 066

Proposed Curriculum

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

written by:-

The Peace Education Forum for Palestinian and Israeli Educators

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY
Myriam Dagan
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
1

supported by:-

People to People Program

BEST COPY AVAILABLE
2

SO 031 057

Introduction

The establishment of the Palestinian-Israeli educator forum has been founded by "The People to People Program" whose main goal is to enhance dialogue and relations between Palestinians and Israelis based on equality and reciprocity.

This booklet is the result of more than one year of encounters between 16 Palestinian and Jewish Israeli educators from the formal and informal educational systems. It is the result of long discussions in very difficult and loaded issues, of insights from those discussions and of the real and true will and commitment of all the participants to educate for peace and dialogue in both societies.

This booklet includes the description of the group process, activities on four different subjects and summaries of some of the participants.

This booklet is just the beginning and the proposed activities are just the first draft. This group will continue to meet this year, experience the proposed activities in their schools and improve them after getting feedback from the students.

We hope you will find the material included in this booklet interesting and we will be glad to receive your comments and remarks.

Myriam Dagan -The Jewish Arab-Center for Peace, Givat Haviva
Shireen Al-Aarj - Palestinian Centre for Peace and Democracy-al-Ram-Jerusalem.

Peace Education Forum for Israeli and Palestinian Educators

The Group Process

Stage One :

During January 1997 the coordinators from The Jewish-Arab Center for Peace (Givat Haviva) and the Palestinian Center for Peace and Democracy (Al-Ram) met a few times to decide what will be the framework of the project. We concluded the following :

- The participants will meet every 6 to 8 weeks for two-days encounters)from Thursday afternoon until Friday afternoon(alternating between Israel and Palestine.
- The group will be composed of 20 educators)10 Israelis and 10 Palestinians(, if possible 10 men and 10 women, from the formal and informal educational system.)In the end we didn't succeëd with the gender issue. Most of the Israeli educators are women and most of the Palestinian educators are men, as it is in reality.
- The process of the group will begin with a few encounters centered on the personal experience of meeting with each other, dealing with central issues of the conflict between Israelis and Palestinians and continued encounters based on the preparation and the writing of the booklet that will be the common product of the group.
- We will prepare every one of the encounters together, paying attention to the unique needs of each group and the progress of the process. The organization of the encounter will be the responsibility of the host group.
- The first meeting will take place in Jefna/Ramallah in February.

Stage Two : The encounters

The First Encounter - 20-21.2.97

The first encounter took place in Jefna/Ramallah in a small pension.
Most of the first day was centered around introductions - personal and professional. The participants talked about themselves in pairs and then in larger groups and learned to know each other on a personal level. They also talked about their fears and expectations from the whole process - most of the participants talked about their desire to "have open discussions about conflictual issues" and their fear that "the group will not remain with the same participants through the whole process". The Palestinians expected "to make progress, go forward, work and get to something concrete" while the Israelis expressed their desire for "further acquaintance and personal exchanges".

The second day was dedicated to professional issues. Each group presented how their national educational system works and what are their main educational goals and the dilemmas they face as they prepare to educate towards peace. The Palestinian participants were very interested by the separation between the general and the religious educational systems in Israel, the Israelis were very interested by the personal stories told by the Palestinians.

The encounter was conducted in a very good and open atmosphere and the participants expressed their satisfaction from the human contacts that they have created with "the other side".

The Second Encounter - 12-13.6.97

This meeting was originally scheduled for the end of March but was canceled at the last minute after the Israeli participants arrived at Givat Haviva only to discover that the Palestinian educators' entry into Israel had been denied by the Israeli authorities following the unfortunate incidents accompanying the construction Mount Abu Gunaim Har Homa, including the bombing of the sidewalk cafe in Tel Aviv. The cancellation of the meeting raised hard feelings among the forum participants, Israelis and Palestinians alike, feelings of disappointment, anger and frustration at the fact that the surrounding reality had overpowered the participants' goodwill and intentions to cooperate.
This second encounter was preceded by a week of tension and uncertainty over whether the Palestinian participants would receive their entry permits into Israel. Only at the last moment, and after persistent intervention, did most of the educators receive their permits.

The main issues addressed at this encounter was "Individual and Collective Identity". Participants were asked to define the components of their individual identity, based on several factors from which they could choose. In presenting their personal identities, two main issues stood out :

- some of the Palestinians educators were surprised to hear that for the Jews in the group, Judaism is regarded as a religion, as a nationality, and as a culture, and not just as a religion as they had previously thought. Some of the Palestinians had a hard time accepting the term "secular Jews".
- One of the Palestinian participants defined his identity by, among other terms, the term "refugee". This sparked the discussion about the subject of refugees, including the participants' personal stories and the refugee problem in general.

After this activity, a discussion was held about the meaning that complex identities have for educators as they approach the topic of relations between Jews and Palestinians, and how and whether this issue should figure into a program in education for peace.

The program then proceeded to separate into uni-national sessions, wherein the educators were asked to define the educational goals of programs in education for peace for their own population. In the presentations that the groups made afterwards, the Palestinians were able to come up with definite goals, while the Jewish educators had a difficult time coming up with a concrete and coherent plan.

The participants felt very good about the encounter at its conclusion. They reported that this encounter was a meaningful experience for them because it allowed them to deepen their personal acquaintance with one another and because it enabled them to dwell on certain sensitive subjects while listening to one another and maintaining mutual respect.

The Third Encounter - 21-22.8.97

Due to the circumstances beyond our control, we were forced once again to cancel a meeting. The meeting that was planned for 31.7 to 1.8 was canceled due to the suicidal attack in the Mahane Yehuda Market in Jerusalem and the general closure that was imposed as a result. Disappointment with the cancellation was expressed by all the participants who, on the one hand, felt that precisely during difficult times like these it is important to continue the dialogue, and on the other hand, it was needed once again to cope with the

reality of the conflict which obstructs the freedom of movement and freedom of action.
In order to prevent as much as possible, an additional cancellation, we decided to hold the meeting of 21-22.8.97 in the offices of PCPD in El-Ram, a place where the Palestinian participants are permitted to travel to during the closure, and the Israeli participants as well. The room and board was arranged for the Palestinians in the Ramallah area and for the Israelis in West Jerusalem.

There were two main goals for this meeting :

- Raising the issue of the Israeli-Palestinian conflict as the central problem in a meeting between Israelis and Palestinians
- Advancing the creation of a program of educational activities

The first evening was dedicated to renewing the participants personal connections and creating a renewed warm and supporting atmosphere.
On the second day we held a discussion on the subject "everyone's personal connection to the conflict". The participants were requested to describe the influences of the conflict on their daily lives. The general feeling was of despair and hopelessness which was expressed by all the participants, each one from his own perspective. The Palestinian participants spoke more about the obstructions that exist because of the conflict and mainly their lack of freedom of movement and feelings of humiliation and anger regarding the searches and questioning at the check points. The Israeli participants expressed feelings of hopelessness and despair from the political situation.

During the day a uni-national group was established in which the participants were requested to choose one of the educational goals that were defined in the previous meeting and to think about a framework of educational activities. In the Israeli group a discussion started regarding the relevance of the goals and how they were defined in the meeting. In the end it was decided to focus on the subject "understanding and accepting the legitimization of the other side's perspective". A framework of activities was suggested that includes the different narratives about the history of the conflict, and the Palestinian side in general, through the use of texts of Palestinian writers, theatrical plays and works of Palestinian artists,... and to integrate them in a framework of lessons in literature, history, art, Torah and more...

The Palestinian group focused on the direct connection between Palestinians and Israelis beside educational activities on different subjects at school and

suggested mutual visits of the forum participants to the each other's schools in order to bring the students closer to the subject. In the group it became apparent that the amount of freedom in programming is not clear within the Palestinian educational system nor to what extent they are allowed to decide on the educational activities without approval.

The Fourth Encounter - 16-17.10.97

Originally the meeting was planned to take place at Givat Haviva, but because it was impossible to obtain permits for the Palestinian participants because of the Jewish holiday of Succot, we transferred the meeting to El Ram.

The main goal of this meeting was to progress in the building of the structure of the booklet that will be the joint product of the group at the end of the year.

On Thursday night we ran a joint discussion for the entire group and presented suggestions for the format of the booklet which included the following :

- An introduction which will present the basic assumptions of the work of the group
- Background materials about People to People, Givat Haviva and the Palestinian Center for Peace and Democracy
- The description of the group process interwoven with the political events that took place in the same period, accompanied by personal summaries of the participants
- Articles on history and education
- Activities for students in the schools of both sides

The participants were asked to respond to the above proposals and add some more ideas. In general the participants agreed with the structure. During the discussion a few points and suggestions arose :

- The need to choose methods suitable to each side
- Is it more important to develop educational activities or to find ways to express our concern about the reality and the loss of hope in both societies?
- What will be the reactions of the religious students to the activities that we plan regarding democracy and peace?
- What will be the reaction of the Ministry of Education to our program?
- To begin the booklet with the U.N. declarations 242 and 338
- To publish the speeches of Yitzhak Rabin and Yasser Arafat on the day of the Oslo Peace Agreement signature or in the ceremony when they received the Nobel Price .

- The need to train teachers in schools to run our program -"If the teachers don't get through a process the way we did they won't be able to pass the message on to their students."
- history studies problem - There is no Palestinian history books for schools. In the West Bank students learn with Jordanian study books and in Gaza with Egyptian books.
- The desire to write a chapter of recommendations, including other activities that the group feels are important to conduct but cannot run by themselves, such as teacher training, summer camps for Israeli and Palestinian students, etc...
- What should be the subjects about which educational activities should be written - history, geography, current events, literature and communication

During the evening a discussion was conducted about the Palestinian society and its political complexity. During the uni-national session on Friday morning the educators were asked to categorize the different suggestions from the evening before and prioritize them)while it was clear to everyone that it was not possible to include all the suggestions in the booklet(. Although there were a lot of common points , as in the last meeting it appeared that the two groups emphasized different aspects - the emphasis of the Israeli group was on the educational aspects and the emphasis of the Palestinian group was more on the political aspects.

On a few of the issues there were disagreements which didn't always divide the group by nationality but sometimes they were mixed. For example :

Should we publish in the booklet personal summaries of the participants? The compromise we arrive at was that until the next meeting everyone will write a personal summary and then we will decide if it is worth publishing them.

Should we decide to include the involved organizations in the introductory chapter? It was decided that those descriptions will be written on the back page of the booklet.

It was suggested to put articles written by historians - Palestinian and Israeli - about each side's perspective of the history of the Israeli-Palestinian conflict. The Palestinian participants objected very strongly to involve academics in writing the articles and they suggested that participants of the group write those articles which will represent the perspective of each side of the conflict. This suggestion was accepted, and it was decided that during the

next meeting each uni-national group will go through the articles until they get to the formulation accepted by the entire group.

After lunch the group divide into three mixed groups. Each group discussed one of the issues that we decided to write educational activities about. The issues included the declaration of the independence of the State of Israel in 1948)history(, the water issue)geography(, the issue of Jerusalem through the events of the opening of the tunnel under the Wall)current events(. At the end of the session each small group reported the results of their work.

At the end of the meeting the participants divided among themselves the work that needed to be done by the next meeting.

The Fifth Encounter -20-21.10.97

This encounter took place in Givat Haviva. The first session was devoted to the issue of personal summaries as it was decided during the previous meeting. Most of the participants came to the encounter with summaries they wrote at home and read them to the plenary. Most of these summaries were very moving, expressing very personal feelings of the participants towards the group and the process. The participants decided that it is worth including these summaries in the booklet.

The evening was spent in Tel Aviv beginning with dinner in a restaurant and followed by touring the town and walking on the boardwalk along the sea. This trip gave the opportunity to talk with each other and reveal part of the reality of the conflict. An example being the threatening feeling felt by the Palestinian participants each time a policeman or a soldier passed by.

The second day was entirely devoted to the booklet. In the morning the group divided in two uni-national groups. Each group worked on the articles the participants wrote about their national perspective of the conflict. In both groups it appeared that there were disagreements about that perspective and intensive discussions were held about them. All the objections were discussed and one representative of each group was appointed to write the final article for the next meeting.

After lunch the group divided into the four subject groups - History, Geography, Literature and Jerusalem. Each group worked on its own subject, studying together the papers that each of the participants have prepared since the last meeting.

The history group worked on the declaration of Independence of the state of Israel (Palestinians call it the disaster or Nkba). They suggested a few issues to be worked on : comparing the original Hebrew text with its translation in English and Arabic and try to understand why there are differences, understanding the state of mind of both populations on the day of the declaration of independence. While preparing to build an educational activity they thought of focusing on : bringing the reactions of both sides to the declaration, bringing witnesses from both sides to tell what happened on that day, processing the feelings of the students following their studying and hearing.

The geography group worked on the water issue. A lot of information was brought to the group and the participants)especially the Jews(learned a lot about an issue they didn't know before. In creating an educational activity they decided to focus on : the fact that problem can't be seen from one perspective from one's own benefit but that this a common problem, the matter of boarders are not only matter of security, how to distribute resources)according to needs, power, ways of resolving the water conflict, taking into consideration that sooner or later the water problem will no longer be a regional comprehensive problem. They decided, as homework, to research methods to introduce the problem, how to deal with water as a valuable resource, how to deal with the fact that there is no border for underground resources.

The literature group decided to introduce poetry on the subject of the connection between man and land. They thought of bringing Palestinian and Hebrew poetry from different periods relevant to the chosen subject and then worked on : what students feel about land (by writing, painting, sculpturing...), to study changes in poetry from 1900 to 1948 and from 1948 to the present on both sides and compare the feelings expressed in the different poems when it seemed to the participants that there are feelings that you can express though poetry that you can't though political discussions. They decided, as their homework, to collect relevant poems.

The tunnel-Jerusalem group decided they wanted to show a general perspective about Jerusalem - the religious importance of the town, the relations of people to Jerusalem, the traditions and the importance of recognizing the heritage of the other side. In creating an educational activity they suggested to divide each class into groups, each group will learn the perspective of one of the involved people or groups involved in this issue of opening the tunnel : Natanyahu,

Arafat, El Akksa Mufti, The Western Wall Rabbi, parents of victims from both sides. After the learning there will be a plenary session where each group will present through play games its own perspective and then a discussion will be held on what are other ways to deal with this issue. They decided, as their homework, to write about the importance of Jerusalem for both sides.

The Sixth Encounter - 25-26.12.97

This encounter was planned to be the last one and to be held in East Jerusalem but because of Christmas we couldn't find a free place to stay and we decided to have it in Givat Haviva. The first evening was devoted to a trip to Haifa as it was agreed upon by the participants during the previous meeting.

The next day, as previously planned, was dedicated to deal shortly with the articles on the different perspectives of the conflict and to summarize the activities for the booklet to be published. In the first session of the second day, the writers of the articles were asked to read their papers. The Israelis presented their papers first, starting by saying that there is no one Israeli perspective, that there are many different perspectives within the Israeli Jewish population mentioning the "New Historians" and the "Classical Historians". The Israeli group decided to describe the history of the conflict as it is taught in Israeli schools emphasizing the fact that they know that this is not the "exact" history. Their paper covered the years from the end of the last century up to the Six Day War. The Palestinian participants asked a few clarifying questions. The Palestinians began their presentation emphasizing the fact that there are not yet Palestinian study books about history and that the Palestinian students still learn history with Jordanian study books in the West Bank and with Egyptian study books in the Gaza Strip.Hot discussions took place between Palestinian participants and Israeli ones on the proposed issues concerning teaching history.It was very hard for both to understand the right of ownership and agree on when the history of the conflict starts.
That discussion lasted for a very long time and the participants decided that it is more important to continue and discuss this issue than to go on working on the booklet. At the end of the day it was decided to hold another meeting, after the month of Ramadan, to finish preparing the booklet for publishing.

The Seventh Encounter - 6.2.98

This encounter was held in PCPD offices in al-Ram. Palestinian and Israeli representatives of FAFO and People to People were present during that encounter. The participants worked all day in subject sub-groups on the final draft of the booklet. A few changes were made to some of the activities as the

result of the discussion held that day as well and result of thoughts participants had since the last meeting. For example the history group decided to focus on the comparison between the declaration of the independence of the state of Israel and the declaration of independence of the state of Palestine, the Jerusalem group decided that the students will learn Natanyahu and Arafat's perspective through newspapers articles reporting these perspectives, the Palestinian participants reported that it is not accepted that someone will "play" as he is Arafat and there will be no problem "playing" a reporter journalist. The final papers were presented to the whole group and it was decided that PCPD and Givat Haviva staff will process the material and write the final draft for publication.

At the end of the meeting the participants expressed their disappointment about the fact that this was the final meeting and they feel it difficult to think that they may have to wait for quite a long until they will be able to meet again)since it was clear that it will take some time to have People to People answer about the renewal of their support(. They decided to have a social meeting that was held on the 21st of march in kibbutz Lehavot Haviva at one of the participants home.

BEST COPY AVAILABLE

PERSONAL SUMMARIES OF SOME OF THE ISRAELI PARTICIPANTS:

The meeting afforded me with the opportunity to unfold -to be revealed to others as well as to my self ,and at the same way to witness the unfolding of others. For this I am most grateful.

Mimi Ash

These meetings have been very special to me. They gave me the opportunity to meet in person people like me who were portrayed as the other side. Throughout this year I have learned that we are all as one, same feelings, thoughts, basic needs; we have our differences but via negotiations and dialogue everything could be solved .These meetings had become part of me -I think about them , tell my friends about them, it seems to me so natural .Thank you all for this wonderful experience which I really hope will thrive on.

Zive Bar-On

These meetings gave me the opportunity to become acquainted with the daily reality lived by Palestinians which is different from my own .I met people who are very warm ,sensitive and fascinating ,and who gave me the opportunity to share thoughts and feelings with them -and I hope this will lead to common ideas and projects .

Yael Ben-Zvi

It has been a very important and interesting year for me. Even though I thought the opinions and thoughts of the Palestinians, I have learned many new things about the Palestinian people ,about the effects of the political situation and about the Palestinian society.

At times I felt I have learned more during the informal sessions with the other participants .The relationships that developed between the participants are good but I feel these relationship could be stronger and visits at the participants home are missing .

I feel that although there are large differences in opinions ,we all had a great interest in understanding the other side and cooperating together and I hope this interest will lead to more meetings between us which will strengthen the relationships that have developed.

Amit Givony

15

PERSONAL SUMMARIES OF SOME OF THE PALESTINIAN PARTICIPANTS:

I felt very comfortable with the successive meetings we had in both Israeli and Palestinian sides. I had a good chance to exchange ideas with people whom I felt they will understand my desires and wishes of a good and stable life .I had a good chance to visit Haifa and Tel-Aviv comfortably .I hope I will be able to visit them without permits of any kind of authorities.

Hussien Sawalha

I was happy to visit my Israeli friends during a year .I listened and discussed things deeply .I am proud to share in such activities as I do believe in real peace between the two nations .My hope is to continue with other projects between Israelis and Palestinians.

Abdelqader Ahmad

I am really surprised from the fact that this project comes to an end .It was an opportunity to exchange experiences with the Israelis who support the peace process .I hope to join meetings in the future with Israelis who stand against peace because it is an important thing to add to the process .I highly appreciate these meetings ,and hope it will continue for ever.
It is a time for negotiations not for confrontations .The world now live a new era where no place for hostility and revenge.

Khaled Abu Khater

These meeting were very interesting and touchy to me .I had been introduced to a very kind and warm people .Even though this meeting is not the first with Israelis but really it was very new to me in terms of the friendly relationships we had established with the Israelis .I felt them very close to me since they understood my needs of a stable and safe life .I do believe that such meetings are very important to understand the rights and needs of either side since peace is established between people on equal footing.

Abbas Melhim

Educational activity on the water issue

This activity will include :

background about the water issue in general and specifically about the water problem in the region emphasizing the fact that water is a problem of all the peoples of the region and cannot be solved by unilateral actions

group activities

research on the subject including interviews of people from the closed area and of specialists of the subject

discussion about the different possibility of management of the water resources in the region based on the actual situation

1. Background

It can be given by a formal lecture or by the studying of written resources on the issue of the water problem - the uses of water, the resources, the problem of lack of it both for the Israelis and the Palestinians. Some information should be given about the reality of the management of water in the reality including the issue of on-ground borders and underground borders between Israel and the Palestinian Autonomy.

2. Group activities

a. The group will be divided in sub-groups. Each group will have to describe what is the use of water in their everyday life, what could happen if there was not enough water for these needs, what they can do to avoid such a situation... Each group will report to the plenary and all together they will prepare a summary of their conclusions.

b. Role playing : the situation is that the participants live in a place deprived of water or in a desert. What could happen to each one and to the group as a whole? What could be a different solution?

c. Reading songs, poems or texts from the Koran or the Bible and then having an art activity where each participants will have to express his/her feelings about what he/she just read.

Each one or each sub-group will work on getting more specific information on the subject by researching material from the library, the Internet and newspaper

articles.

Each sub-group will have to choose one or more people to be interviewed by them. It may be specialists on the field of water specifically or ecology, people

responsible for water resources in their own village/moshav/kibbutz, people working in agriculture... Each will present its findings to the whole group.

4. Discussion on alternatives

The final activity should be a discussion about the different alternatives of dealing with the water problem based on their own personal and collective feelings and needs, their knowledge and understanding of the other side's perspective and all that they learned about the issue both from the general and the regional aspects.

Educational activity on Jerusalem

1. Background

A. Section on the multi-faceted nature of Jerusalem, emphasizing the need to go beyond religion and to see Jerusalem as a live city full of people and not only holly places.

B. Background material on the significance of Jerusalem for both Palestinians and Israelis will be written by the educators from both sides directly involved in the matter.

2. Goals

A. Understanding the complicated uniqueness of Jerusalem through a news event

B. Understanding the positions and emotions of the other People.

Specific aims exploring the background of the tunnel :

What is the tunnel history?

What is its religious significance for all sides?

Why is the matter of Jerusalem so incredibly sensitive?)why does every little thing that happens in Jerusalem ignite violent conflict?(

understanding the political situation : the Palestinian Authority's goals, the Israeli government's goals, the internal political reality of each side

3. Educational activity

The characters :

Yasser Arafat

Benyamin Natanyahu

The Mufti of Jerusalem

The Rabbi of the Western wall

A bereaved Palestinian father whose daughter, a student at Bir Zeit, was killed in the riots

A bereaved Israeli mother whose son, a soldier, was killed in the riots in Tulkarm

A journalist

Other characters - in addition or instead

The situation :

The characters meet one month after the bloody events which followed the opening of the tunnel. Each character tells what he/she thinks about what happened just before/during/after the opening of the tunnel.

The characters enter into a dialogue in order to try to understand each other and to find a solution different from the one chosen in reality.

We propose two different methods : role playing and getting straight to the discussion)in that case we will jump over stage c.

Role playing :

a. the facilitator describes the matter of the tunnel, reading from a prepared text.

b. the group divides into six sub-groups, each sub-group studies one of the characters and chooses a representative to the dialogue who will take on the role of the specific character.

c. the dialogue - stage 1 : each character presents its own position and plays the role of his/her character.

d. the dialogue - stage 2 : an open dialogue among the participants aimed at finding a different solution to the problem.

To be prepared :

- background material describing the events leading up to and including the opening of the tunnel and the aftermath
- background material on each one of the characters. The material will describe each character's actions throughout the entire affair, as well as discussing the reasons for their actions

Educational Activity on History issue

In the final meeting held in PCPD, the participants were divided into four working groups where each went over one subject to think about educational activities for students at schools. Here we will present the discussions and the

educational activities of the group regarding the subject includes a comparison between the two declarations of independence (the Israeli and the Palestinian). This group is consisted of four participants, two Palestinians and two Israelis. The group started its discussions by analyzing the two texts paragraph by paragraph deeply to explore what messages and questions each paragraph tries to tell, and raise. How each declaration presents its issue together with the related proofs, what kind of state each side seeks for!?

After analyzing the whole texts, the group chose four paragraphs from each text to be compared to the other as part of the educational activities prepared by the group.

Educational activity Process:

To conduct the activities with the students, teachers should first provide them with the two texts and time needed to read the declarations quickly without analyzing any idea raised in the texts. The following step is to divide the students into two groups each discuss one paragraph from each text assigned by their teachers to make the comparison between them. One paragraph taken from the Palestinian Declaration of Independence, the other from the Israeli one; respectively they are the following.

Palestinian text:

"Palestine, the land of the three monotheistic faiths, is where the Palestinian Arab people was born, on which it grew, developed and excelled. Thus the Palestinian Arab people ensured for itself an everlasting union between itself, its land, and its history".

Israeli text:

"Eretz Israel, was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books. After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never creased to pray and hope for their return to it and for the restoration in it of their political freedom".

Now each group deals with one paragraph to answer the following questions: How and Why this paragraph tries to prove land ownership, "tell me how can you prove your right of ownership?, Why do you believe its yours and not the others. Then the teacher ask his students: are the proves and reasons expressed in both texts the same, how do you feel about it.

Second Activity: These activities might not be done over one session or meeting. The teacher can determine the number of sessions and the duration according to the work progress. In this activity the students analyze another two paragraphs from the two texts.

Palestinian text:

"Despite the historical injustice on the Palestinian Arab people resulting in their dispersion and depriving them of their right to self- determination, following upon UN General Assembly Resolution 181 (1947), which partitioned Palestine into two states, one Jewish, yet it is this Resolution that still provides those conditions of international Legitimacy that ensure the right of the Palestinian Arab people to sovereignty.

By stages, the occupation of Palestine and parts of other Arab territories by Israeli forces, the willed dispossession and expulsion from their ancestral homes of the Majority of Palestinian 's civilian inhabitants, was achieved, by organized terror; those Palestinians who remained, as a vestige subjugated in its homeland, were persecuted and forced to endure the destruction of their national life".

*** Israeli text:**

"On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of Jewish State in Eretz-Israel; the General Assembly required the iungabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable".

The students in their groups read the paragraph given to them carefully and then answer the following questions:

- How do each declaration refer to the UN resolution 181?.

• What are the similarities and the differences in the two texts?.

What is missing in the Israeli reference since it doesn't mention an establishment of a Palestinian state as stated in the UN resolution 181?.

• Why, in your opinion, they didn't mention it?.

Here is the real statement of the UN resolution 181.

"1.The Mandate for Palestine shall terminate as soon as possible but in any case not later than 1 August 1948.

2.The armed forces of the mandatory Power shall be progressively withdrawn from Palestine, the withdrawal to be completed as soon as possible but in any case not later than 1 Augest 1948.

The mandatory Power shall advise the Commission, as far in advance as possible, of its intention to terminate the Mandate and to evacuate each area.

The mandatory Power shall use its best endeavors to ensure that an area situated in the territory of the Jewish State, including a seaport and hinterland adequate to provide facilities for a substantial immigration, shall be evacuated at the earliest possible date and in any event not later than 1 February 1948.

3. Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set forty in part III of this plan, shall come into existence in Palestine two months after the evacuation of the armed forces of the mandatory Power has been completed but in any case not later than 1 October 1948. The boundaries of the Arab State, the Jewish State, and the City of Jerusalem shall be as described in parts II and III below.

4.The period between the adoption by the General Assembly of its recommendation on the question of Palestine and the establishment of the independence of the Arab and Jewish States shall be a transitional period."[1]

Third Activity:

In this activity the two groups will be given the following paragraphs taken from the Palestinian and the Israeli texts respectively:

• **Palestinian text:**

"The Palestine and its perimeters, in exile distant and near, the Palestinian Arab people never faltered and never abandoned its conviction in its rights of Return and independence. Occupation, massacres and dispersion

---

[1]The Arab - Israel Conflict and its Resolution, edited by Ruth Lapidoth and Moshe Hirsch, Martinus Nijgoff Publishers 1992, p. 35.

achieved no gain in the unabated Palestinians went forward with their destiny, undeterred and unbowed. And from out of the long years of trial in ever-mounting struggle, the Palestinian political identity emerged further consolidated and confirmed. And the collective Palestinian national will forged for itself a political embodiment, the Palestine Liberation organization, its sole, legitimate representative recognized by the world community as a whole, as well as by related regional and international institutions. Standing on the very rock of conviction in the Palestinian people's inalienable rights, and on the ground of Arab national consensus and of international legitimacy, the PLO led campaigns of its great people, molded in".

- **Israeli text:**

"This right was recognized in the Balfour Declaration of 2nd November, 1917, and re-affirmed in the mandated of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz Israel and to the right of the Jewish people to rebuild its National Home".

After reading the paragraphs, the students are asked to explore the national movements in each side in the larger group. Then each group should describe the contribution of the Zionist movement and the Palestinian Liberation Organization (PLO) to the struggle of Jews and Palestinians and the declaration of the Independence in each side.

Fourth Activity:

The students will be introduced to the kind of state each part is seeking for depending on the written materials (declarations). Then they will write down the main elements of the Jewish and the Palestinian state.

- ***Palestinian text:***

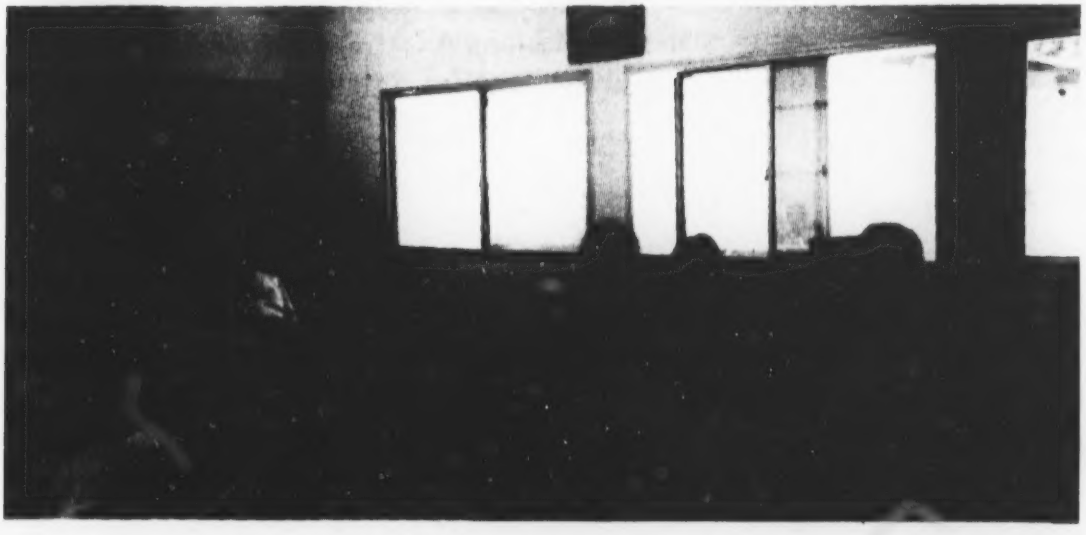
"The state of Palestinian is the state of Palestinian wherever they may be. The state is for them to enjoy in it their collective national and cultural identity, theirs to pursue in it a complete equality of rights. In it will be safeguarded their political and religious convictions and their human dignity by meahs of a parliamentary democratic system of governance, itself based on freedom of expression and the freedom to from parties.

The rights of minorities will duly be respected by the majority, as minorities must abide by decisions of the majority. Governance will be based on principles of social justice, equality and non-discrimination in public rights of men or women, on grounds of race, religion, color or sex, and the aegis of a constitution which ensures the rule of law and an independent judiciary. Thus shall these principles allow no departure from Palestinian's age-old Spiritual and civilizational heritage of tolerance and religious coexistence.

- *Israeli text:*

"The state of Israeli will be open for Jewish immigration and for the Ingath ring of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race of sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Iroly places of all religions; and it will be faithful to the principles of the Charter of the United Nations".

The above mentioned activities can only be done in two groups to make a comparison between the two texts which will help the student understand the other side needs an values as they appear in the declarations.



EDUCAIONAL ACTIVITY ON CULTURE ISSUE

Poetry, in a sense, is like the pulse of its people. If you feel it, measure it, become aware of the changes in rhythm and tone, you learn something about the whole, the "body" of the people who expressed their pain and yearning, the joy and loss. Israeli poetry reflects differing voices, various facets of a complex and unique experience.

The selection presented here is limited. We hope that it will serve one purpose arose curiosity and motivate both Israeli and Palestinian students to learn more, to explore each others cultural nuances and wealth. We wish to give a sense of the intricate and rich texture of the life in Israeli.

At first, our aim was to study the changes in both Israeli and Palestinian poetry throughout the years of conflict. It is an ambitious undertaking and one which, unfortunately, we will be unable to achieve fully in this booklet.

We present here only a selected group of poems and wish to use them as for our pupils to go and study further and deeper and get to know each other through the gentle and subtle means of poetry.

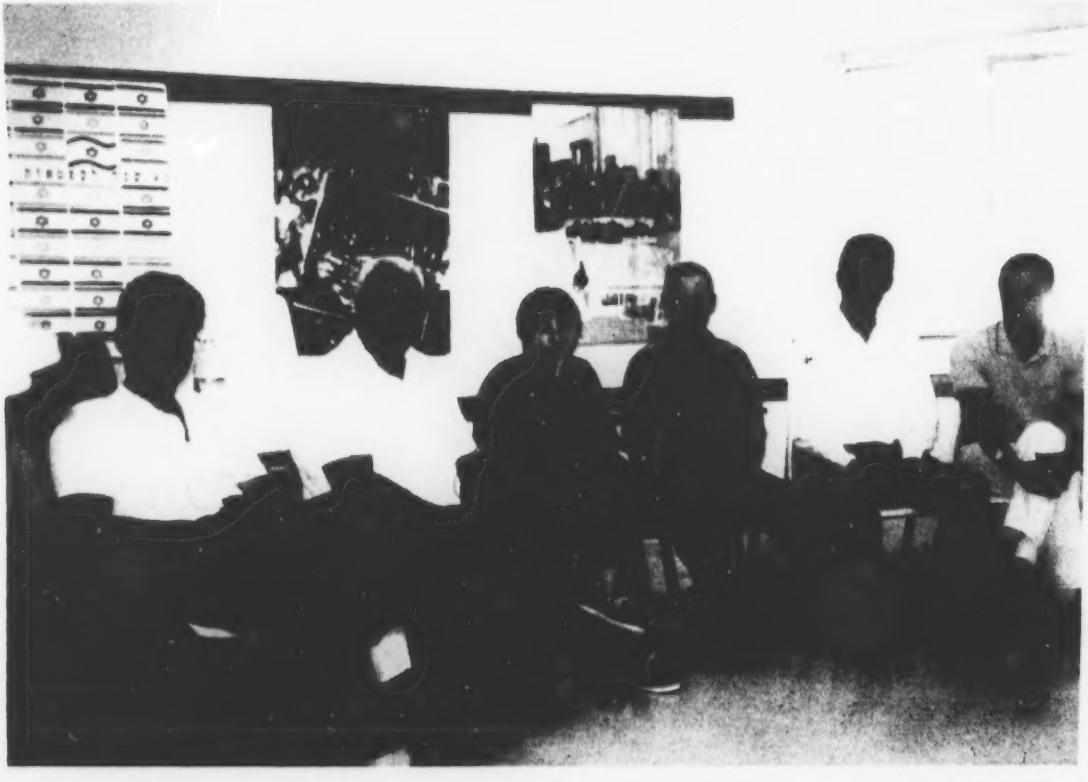
We believe that through reading and learning, either in mixed groups of Israeli and Palestinian students, or separately in our schools, we will be able to enter into the heart of things.

We thought of a few activities that would introduce the students to the poetry.

1. Before we begin the learning process, we would ask the students to use his / her chosen mean to express their feelings about the land. They can draw or paint, write, sing or improvise a dramatic presentation. Etc.
2. We will read the poems together in class. First, the students will study their own poetry (Israeli or Palestinian) and try to understand the feelings and conflicts expressed in the poems.
3. We will then move on to teach them the others poetry and we will try to understand and compare the various complex and often contradicting feelings expressed.
4. We wish to create an exchange program in which a Palestinian teacher will come and teach in an Israeli school and vise versa.

5 If possible, we will try to invite poets to speak about their poetry in front of mixed groups. of Israeli and Palestinian students and then imitate a discussion within the groups.

6. We have a dream, of creating a paper in which Israeli and Palestinian students will write poetry and prose and exchange views.



BEST COPY AVAILABLE

CHAIN GOURI

MAP

Lines. Domes. Ravine. Stains.
Mosque. Furnace. A measured slope.
Sealed mouths of the ovens.
Empty cisterns. The rock cascade.

Rising soundlessly toward the underbrush.
toward charred clearings,
toward signs of repentance,
toward the absence of mercy.

Walls of clay without flies.
Wild olives heavy with light.
Yellow scorpions descending
the Way of Tears.

In the torn margins
a fence of warm stones.
Here rest, like old friends
silence
and fury.

****

MOSHE DOR

LOCAL FLORA

The Israeli Oak
is Israeli. The Gilboa Iris
grows exclusively on Mount Gilboa:
not just any tree or any flower.
But distinctively native. Indeed
the Israeli Oak (Pistacia Palaestina)
and the Gilboa Iris (Irus Hayeni)
are from a world view, nearly
unknown, and as to the specificity
of their locale, that has borne
dire consequences: on the Gilboa
that day most likely extravagant
with irises, King Saul fell
onto his sword. Suffering mightily
until the young Amalekite slew him,
and while riding under the boughs
of a great oak. Absalom and his
abundant hair became entangled
in a terrible trap of love
from which there was no letting go.

Translated by Barbara Goldberg

****

PALESTINIAN POEMS

FAWAZ TURKI (b-1940)

Born in Haifa, Palestine, Fawaz Turki is a poet, and the author fine prose accounts of his life as a Palestinians.

The Seed Keepers A Recital

Burn our land
burn our dream
pour acrd onto our songs
cover with sawdust
the blood of our massacred people
muffle with your technology
the screams of our imprisoned patriots,
destroy,
destroy,
our grass and soil
raze to the ground
every farm and every village
our ancestors had built,
destroy every city and every town
every tree and every home
every book and every law,
flatten with your bombs
every valley,
erase with your edicts
our past o
our literature
our metaphor,
denude the forests
and the earth
till no insect
no work
can find a place to hide.
Do that and more,
I don't fear your tyranny,
I guard one seed
of a tree
my forefathers have saved
that I shall plant again
in my homeland.

TAWFIQ ZAYYAD

Zayyad is a poet and a political writer, educated in Nazareth and later in Moscow, where he studied Russian literature, he was worked in public life and struggled for the rights of the Palestinians in Israel through the communist organization, Rakah.

HERE WE SHALL STAY

As though we were twenty impossibilities
In Lydda, Ramla and Galilee
Here we shall stay like a brick wall upon your breast
and in your throat
like a splinter of glass, like spiky cactus
and in your eyes
A chaos of fire.
Here we shall stay
like a wall upon your breast
washing dishes in idle, buzzing bars
pouring drinks for our over lords
scrubbing floors in blackened kitchens
to snatch a crumb for our children
from between your blue fangs.
Here we shall stay
A hard wall on your breast.
We hunger
Have no clothes
we defy
sing our songs
sweep the sick streets with our angry dances
saturate the prisons with dignity and pride
keep on making children
one revolutionary generation
after another
as though we were twenty impossibilities
in Lydda, Ramla and Galilee!
Here we shall stay
Do your worst.

The Jewish - Arab Center for Peace

The Jewish Arab Center for Peace **promotes education towards peace and co-existence and education towards democracy and human rights.**

The center conducts its activities within four departments:

- *The department for Education Towards Peace* **offer seminars and workshops on this subject for Jewish and Arab students and educators such as Children Teaching .**
- *The Institute for Arabic Studies* **offers short classes and year-long courses in Arabic language and culture and enrichment seminars for Arabic teachers.**
- *The staff of The Institute for Peace Research* **engages in academic research on topics concerning Jewish- Arab relations on the State of Israel and the status of Arab citizens in Israel .The institute publishes its findings and holds seminars and workshops.**

JEWISH-ARAB CENTER FOR PEACE .GIVAT HAVIVA M.P. MENASHE 37850 TEL. 06-6309249 FAX 06-6270891

The Palestinian Centre for Peace and Democracy

The Palestinian Centre for Peace and Democracy (PCPD) is a non-profit organization dedicated to promoting the concepts of peace, democracy, social justice and civic education in the West Bank and Gaza Strip. The PCPD was founded in August 1992 by a group of Palestinian intellectuals and professionals to create a forum for free and uncensored dialogue. The organization mobilizes support for a comprehensive and lasting peace in the Middle East and embodies the principle of employing Palestinian intellectual resources to execute, via the nation's people, a peaceful transition from military occupation to democratic independence.

Reflecting the mission, vision and objectives of the Centre, PCPD undertakes training courses, work shops, seminars ,encounters and conferences .

PALESTINIAN CENTER FOR PEACE & DEMOCRACY . DAHIET AL-BAREED – NEAR PECDAR – E.JERUSALEM TEL. 02-2447271 – 02-2342495 FAX. 02-24472

BEST COPY AVAILABLE